

The Inquirer

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LONDON, SATURDAY, MAY 31, 1913.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

THE fact has been duly emphasized by the press that the Royal Wedding at Berlin last Saturday marks the close of a quarrel of long-standing between the Houses of Guelph and Hohenzollern. It is a matter for sincere private congratulation. Feuds which have passed out of the acute personal stage into that of traditional sentiment are generally both stupid and degrading. But it is significant of the growth of democratic feeling in all the civilized countries of the world that it has little if any political significance. Formerly dynastic quarrels and alliances were important factors in the conclusion of treaties, the disposal of territory and the consequent fate of vast populations. Now public policy is determined by considerations of a very different order, and a royal wedding is simply a festival of human happiness with whatever added lustre historical memories and exalted rank can confer upon it.

* * *

THERE is an obstinate form of optimism which refuses to be disquieted by the signs of growing indifference to organised religion. It is a feeling which we find it very difficult to share. Even if there were all the truth that is sometimes rashly claimed for it in the plea that men are abandoning the churches to their fate out of a deep instinct of sincerity, we should still find ground for grave searchings of heart in the growing divorce between the noble traditions of Christian faith and many aspects of contemporary thought and feeling. We are not prepared without careful examination to adopt the easy conclusion that it is the inert traditionalism or the formed habits of Christianity which

must bear all the blame; for even the most sincere mind when it is thrown back entirely upon itself may fall into serious errors of spiritual judgment.

* * *

BUT no wise man will push this convenient argument about sincerity very far. The luxury of our civilization and the enormous importance which we attach to the possession of money and the use of it for our own pleasure stand in defiant antagonism to the unworldly strain in Christianity and its disciplined habits of worship and behaviour. We shall never get very far in understanding the causes of our present discontents until we realize that the difficulties of the conscience and the will lie deeper and for most men mean far more than those of the intellect.

* * *

ACCORDINGLY we are not inclined to minimise the grave import of a falling revenue for purposes that are definitely religious and a decline of numbers in church attendance and membership. The returns for the Church of England for the years 1910-11 and 1911-12 have been admirably summarized by the *Westminster Gazette*. They show a decrease of 16,146 in baptisms (infants) and of 25,998 in confirmations. On the other hand there has been an increase of 86,780 in communicants at Easter. During the same period voluntary offerings have decreased to the extent of £402,561. With the exception of 1906-7 this is the lowest amount for ten years, in spite of the enormous prosperity of our trade. The Nonconformist churches have a very similar tale to tell. The future may disclose unexpected possibilities of spiritual recovery; but at the moment the situation is one of the utmost gravity for the higher life of the nation.

* * *

MR. MCKENNA stated quite plainly last week that the limits of compromise on the

Welsh Church Bill have been reached. It is well that the public mind should recognize that this is so and that the questions of principle involved are at least as vital and as sincerely held on one side as the other. The leaders of the Welsh Church would show the truest wisdom by abandoning a futile campaign of abuse and setting their hands seriously to the task of providing for the future. Times of financial difficulty have often proved in the past a blessing in disguise for churches which have become too dependent upon their inheritance. They have grown alike in confidence in their own mission and in public respect just in proportion to the generosity and self-sacrifice with which they have conquered the vicissitudes of earthly fortune. These are always the most effective weapons of church defence.

* * *

LORD AVEBURY was a man of distinction in so many fields, and the range of his activities in science, literature, politics, finance, archaeology and the pleasant ways of an optimistic philosophy was so wide, that it is difficult to say in which direction he influenced his age most fruitfully. His interest in the behaviour of insects and plants was as great as his interest in human affairs or pre-historic origins, and he could turn with ease from fiscal controversies and the problems of banking to study the best methods of obtaining happiness or the choice of books most profitable for a working man to read. But perhaps he will chiefly be remembered by a grateful public for his efforts in connection with early closing and increasing the number of general holidays, which have added four new statute holidays—Easter Monday, Whit Monday, the first Monday in August, and the day after Christmas Day—to those already enjoyed in this country.

* * *

WE have grown accustomed to these landmarks in the passing year, and their

benefit to the community is so universally acknowledged that it is difficult to realise how Sir John Lubbock (as he was then) was opposed when he first introduced the Bank Holidays Act. He was specially pressed to yield the August holiday, but he refused to do so, and eventually, as we know, the measure was carried. The enthusiasm which he brought to this admirable piece of work was characteristic of a man of wide culture and kindly sympathies, who himself led an extraordinarily busy life, but believed in increasing the leisure and recreations of thousands of toilers who have fewer interests and less opportunity to cultivate them.

* * *

AT the close of his presidential address to the Society for Psychical Research, which drew so many people to the Æolian Hall on Wednesday, Professor Bergson propounded this interesting question : what would have happened if all our science for three centuries past had been directed towards the knowledge of the mind instead of towards that of matter—if, for instance, Kepler and Galileo and Newton had been psychologists ? Psychology would have attained, he said, developments of which one could no more form an idea than people had been able, before Kepler and Galileo and Newton, to form an idea of our astronomy and of our physics. The world of physical, and not that of psychical phenomena, would then have been the world of mystery. It was, however, neither desirable nor possible that things should have happened thus, and had it been so we should have lost something infinitely precious—the precision, the anxiety for proof, the habit of distinguishing that which is certain and that which is simply possible or probable. Let us now approach the science of mind with these excellent habits, renouncing the bad metaphysic which embarrasses our research, and the science of the mind will attain results surpassing all our hopes.

* * *

THE Committee of the Anti-Slavery and Aborigines Protection Society have prepared and forwarded to Sir Edward Grey an important memorandum on Portuguese Slavery. Simultaneously, the Rev. J. H. Harris has published with Messrs. Methuen a shilling volume on the subject, which sets forth the whole case in graphic detail, and justifies the strong agitation which the Society is conducting at the present time. We are glad to note from evidence that has reached us that its protest, based as it is entirely upon disinterested humanitarian grounds, is producing some effect in influential quarters.

SONGS OF A BURIED CITY.

VIII.

OVER A MUSEUM CASE.

HERE is a pen—a stilus,
With its point and its flattened end,
Used to indite despatches,
Or a letter to wife or friend ;
To record the balance of loss and gain,
Or the teeming thought of a poet's brain,
In the days of ancient Rome.

And this is a woman's hairpin—
A fragment of gleaming bone,
Rounded, pointed, and polished,
And carved, by a hand unknown ;
Simple, maybe ; but wrought with care,
And worn with grace in a woman's hair,
In the days of ancient Rome.

And this figure ? A child's plaything—
Nothing more than a toy.
Oh ! but it filled, I know it,
Some little heart with joy—
Was tightly clutched in a chubby fist,
And held up to be admired and kissed,
In the days of ancient Rome.

You, when you stand by watching
Your little ones at their play—
You, when you face your mirror
And lift a pin from the tray—
You, when your fingers grasp your pen :
Spare a thought for your fellow-men
In the days of ancient Rome !

IX.

THE TOUCH OF LIFE.

[On a fragment of Roman tile, found at Silchester, which bears the imprint of a baby's naked foot, and part of a larger one beside it. The tile may be seen, with the rest of Silchester's treasures, in Reading Museum.]

UPON the windy plains of Troy I've traced
The scenes where great Achilles fought and won,
And thought to stand where Hector last embraced
His little son.

I've climbed the high steps of the Acropolis
And, turning, gazed out seaward, past the shrine
Of Wingless Victory, to Salamis,
Of fame divine.

In modern pilgrimage I've taken part
To where Alpheus and swift Cladeus meet,
And in the rounded grooves that mark the start
Have set my feet.

But oh ! how often with the ghostly throng,
When dreams release my spirit from its clay,
I've watched the phantom Triumph pass along
The Sacred Way !

Yet none of those possessed such witchery—
Such power to shrivel time's immensity—
As these two footprints on a broken tile,
Whereby I hear a prattling speech, and see
A mother's smile !

H. LANG JONES.

LIFE, RELIGION & AFFAIRS.

A WELSH PAINTER.

"ARE not Abana and Pharpar better than all the waters of Israel?" The spirit of Naaman is strong amongst us still. With our minds set on the grandiose and the romantic the divinity of the commonplace eludes us. So the visitor to the Doré Gallery may have been prompted to reflect if he looked in any day during the past month. Before he had time to turn his face towards the colossal staging of the great Christian tragedy, his eye was arrested by a number of vivid pictures, a large proportion of which represented almost a single scene—a bend or a short reach in a slow-flowing stream. A pleasant enough spot, yet ordinary to a degree, with low banks and marginal tuft of trees. There is no suggestion of human excitement to arrest the attention; and beyond the shadowy lumpish image of a receding coal barge which appears once or twice, not a note of human action or concern. In fact, as one found, on inquiry, the subject of all this fine and masterly work is neither more nor less than the bit of canal close to the artist's home outside Cardiff. A few square yards of common earth and water, a tree and a patch of sky have furnished Mr. Edgar Thomas with a subject as richly charged with varied beauty as an octave of bells is with music. Life is much longer than we need, it has been said, by one who had grasped its value. 'Tis folly to spend money and time to get ourselves hurled hither and thither over the surface of the globe to see its beauty—if, indeed, that be our desire—when, as this Welsh poet reminds us, we have but to gaze into the pool at our feet to discover an inexhaustible romance of light and colour—the story of the life of nature. Presented with the cheap and wonderful productions of the camera, we are sometimes tempted to think that the painter has had his day. Too often and too ruthlessly, it may be, he is given to understand that it is so. Let the man whose mind is assailed by this doubt submit to the correction afforded by these daily studies of the passing moods of a familiar scene through all the vicissitudes of the seasons. He will never find himself casting doubt again on the supremacy of the painter over the photographer. He will carry away rich evidence of how much the quiet eye may see even in what might be considered a prospect scarce worth looking at. The writer was once assured with an air of self-satisfaction by a person who had been in Switzerland, that he had stood on the shore of Lake Lucerne gazing around, he should think, for full ten minutes, so remarkable was the beauty of the scene. It is pleasanter to think of Holman Hunt spending the livelong day in pitching pebbles into the lake, watching the circles and drawing them.

The eyes of most of us are too undisciplined to know exactly what we do see. We see so many things, indeed, that the pictures confuse one another. But, like the musician who has registered the

fleeting harmony henceforth recalled at will, the painter whose canvases record the opaline mist of early morning, the dripping lace of the fine rain, the dreamy stupor of the day of heat and the dusty hoarse breath of the east wind, teaches us to look on nature with a more intelligent loving concentration, as the spirit has moved over the face of the waters and has laughed and played, and wept and sung, and hidden and revealed itself to him.

Thus far reference has been made to the refined expression of Edgar Thomas's extreme sensitiveness to the moods of nature and the poetry of light. His intellectual expression is not less conspicuous in its depth and seriousness. Naturally, to the man of thought and imagination to whom vision is the supreme and universal language of the soul, deep-sought truths and aspirations clothe themselves in form, and we have the allegory. In "Intellectual Blindness Following Old Thoughts," in "Spring Awakening Old Winter from Her Sleep," in "The Birth of Light," and "The Deep Sleep," we have a strong mind's heroic efforts to put certain great truths into a language restricted to neither age nor nation. Your own thought may or may not tally with the artist's. Who shall say which lies nearer the reality? But the fact of importance is this, that a man with "a grand idea of the Universe" has here thrown his whole soul into the creation of images which challenge the beholder to accept or to reject their great words of meaning. How huge and brutally strong is Prejudice! Have you realised it before? You may see it more clearly on this great canvas. What mystery of might wrestles with matter to beget the light! And when Light emerges it is more than light; it is Life symbolised by the figure of a woman. There is a beautiful picture called "The Source." Of a river, it is evident; but not less so that the river is the Stream of Life which flows from mingled smiles and tears. The picture styled "The Book of Life," depicts a man clad in crimson from head to foot gazing upwards in passionate self-surrender to the supremacy of love in the vision of the Crucified. The crimson cape with its dripping tassels symbolises the fighting spirit on which man has ever depended. But now he will have no more of it. Woman, white-robed and ethereal, joyfully releases the garment of fury from her lord's shoulders; the child picks up the discarded sword in its scabbard and gleefully rides off astride upon it; while the sun shines through the battlements which will be needless henceforth as defence where the spirit of offence abides no longer. A prophecy, we trust, of the days before us.

A few details respecting the early life of the artist may not be out of place, nor without significance in relation to the quality of work he has produced. The son of a Pembrokeshire farmer, the boy was brought up as a weaver. His talent for drawing having been noticed a place was found for him in the printing office of the *Western Mail* at Cardiff, so that he might attend the local School of Art in the evenings. At the age of one-and-twenty he competed for a prize at the National Eisteddfod held at Cardiff in 1883. His crayon study of a child's head

won him the silver medal, and Sir Alma Tadema and Sir Frederick Wedmore, who were the judges, were so impressed by its quality that they wrote an appeal to the firm for which Thomas worked to further his opportunities for art study; and the late Lord Bute, who was President of the Eisteddfod that year, undertook the cost of giving the boy an efficient training. This was in due course carried out under Alma Tadema's guidance in London, under Verlat, in Antwerp, and finally in C. Durand's atelier, in Paris. These all contributed much, no doubt, to his skill in craftsmanship, but the feeling and the imagination are the artist's own.

H. M. L.

AVE ATQUE VALE.

IT is true of dear places as of dear people that dearth adds to their dearness, and absence enhances our fondness for them. What grace in the grass to one long in city pent! How sweet the smell of the brine, how soft the line of the hills after long deprivation, to one exiled to the inland plains! Scenes visited from time to time renew their primeval freshness with the fresh ardour of the eyes that come longingly to gloat upon their glory. But they can never be known, as we learn to know by heart, the places seen and read over every day; watched under every mood of dawn and dusk, noon and night; lived with and loved through the myriad changes of the marching seasons. And as the day draws near when one has to turn one's back on some such familiar scene for ever, the anguish of coming separation endows with ineffable preciousness every customary charm. During three delightful years, in which the dial has registered only serene and happy hours, a wonderful panorama has passed outside my study window. To the picture framed by the casement has never been wanting the element of glad surprise. Three parts sky, and one part landscape, with sloping fields, brook-brindled meadows, woods, and hills, the scene has not for two hours been the same. Nothing in it has been too fixed or monotonous to cause weariness; nor so wild and desolate as to chill the affection. Like the poet's garden, here one lived within sound of the windy clanging of the minster clock, within near reach of news from the humming city. Yet no railway runs through, no factory belches smoke, within the area held by the window frame. From the hawthorn hedge bounding the garden, away to the horizon where the hills sometimes veil themselves in the vapours voided by the Atlantic breezes, all is clear. One parish within the six-mile radius has a population of only ninety-two. The farms and homesteads and cottages dotting the landscape preserve the human interest. One cannot gaze out and be tempted just to build oneself round with a wall of dreams. Woven with the web of nature is the thought of those who toil and suffer and yet are sane and strong. Fellowship with nature, and fellowship with man, going together, unsevered—we need it so.

One has looked out on frosty mornings

upon rosy-tinted clouds floating over the mountain range which was scarfed with coppery bracken. One has watched the paralysing pageantry of sundown when the horseshoe channel ran with luminous blood and the welkin glowed with furnace fires. One has waited for the Dusk coming noiselessly with one brilliant sapphire in her crown—dominating the peaceful country—Venus glittering magnificently unperturbed. But one has also seen the man with the plough as it tore its way through the red earth, and the sower stalking with purposeful tread, scattering seed over the furrows. The scene is humanised.

Like favourite passages in a well-thumbed volume, there are places of paramount interest in the gracious landscape now stretched before me. There is the ancient Druidic mound on the hilltop, linking the modern age to lost civilisations in the hoary past. There is the lake over which the first swallows appear. There is the copse where the nightingale builds. There is the meadow where the fieldfares feed during their short stay as birds of passage. There is the pool in whose mirror the brilliant plumage of the kingfisher glances, and which the yellow wagtails haunt. It is to such and such a tree one goes to watch the woodlark; to such and such another the singing sky-rocket, the whitethroat bringing on its wing messages from warmer lands. One knows the moist places where the kingcups blaze and irises later bloom. One knows the lanes where old walls are festooned with linaria. One can point out the clumps of yew, puffing clouds of sulphur smoke in the winds of March. On those uplands do the cowslips now make fragrant the air; in those woods the sheeted hyacinths make heaven break through the earth. Every fresh line of loveliness perceived has forged a fresh link of attachment. Every new, happy experience has bred a new affection. Deeper and deeper down have crept the roots of one's being into the land that so variously feeds the sense, and, through the sense, the soul that sits behind. A large portion of oneself has gone forth and become incorporate with the scene. Much of the spirit of the scene has entered into the lover and claimed place in his heart. And now we must part.

O violet hills, look not so alluringly! O gleaming meadows, dull your happy greenness! And do not muse over your shadows in the waterways so pensively, ye purple alders. Help to wean me from my wonted worship, help to estrange me from my strong vassalage. You have meant so much to me. You have held me so tightly. You have won me so utterly. The peace of your woods, the silence of your hills, have smoothed over so many rough places in the mind. Your purling brooks have sung so many songs of consolation into the ears of despondency. You have fed these eyes with so much magic of colour in spring and autumn. Your wintry hours have preached so much fortitude.

Long ago a poet sitting still and listening, as I am listening now, heard and was held in thrall by the blackbird's song. Within him the gift of melody was stirred, and he wrote down a poem. He has for many years been dead. But the

blackbird's song still fills the quiet valley with its soulful cadence. We too of this later age shall pass, and ears unborn shall listen, and for them, as for us, the bird shall blot out the years with agelong passion and the timeless pang. And the shimmering mists shall wrap the hills in pearl. And the clouds shall cast their shadows on the wide fields. And the woods shall robe themselves anew in the fresh garb of spring; and there shall be a time of cherry blossom, and dewy eyes shall look through apple blossom at the washed skies and think thoughts of love. And out of it all shall arise the human cry: "Give me no more lovely things, give me Loveliness Itself." And it is for that, perhaps, that we are made to love lovely places, and suffer the pangs of separation and pass through many a life and death. In some far-off age to come, shall I gaze through new eyes on you long-desired hills? But now, farewell!

J. T. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

A NEW AND BETTER ESSEX HALL.

SIR,—From time to time letters appear in your journal advocating the erection of a "central building," in a good position in London, worthy of the great traditions of Unitarianism. The other great religious bodies have adequate central buildings, and there is every reason why we Unitarians should have the same. If we believe in our doctrines and ethical principles, it is our duty to promote them amongst the great masses of the people, and this can only be done by taking our light from under the bushel, so that all may see. In my opinion what is wanted is a large hall made as beautiful as possible, with a small chapel leading out of it sufficient in size to accommodate an ordinary small congregation. When necessary the large hall would be opened out and form a kind of ante-chapel. This hall would be used for all Unitarian meetings in London, and could also be let for other purposes. Attractive secular meetings, &c., should be arranged and this would draw visitors to the premises, and some of them would be drawn in to attending the services as well. There should be a social club in connection, and arrangements for Sunday-school teaching. Smaller rooms would, of course, be required, and also offices for a permanent staff. There should be a library and reading-room, and if possible premises for a Unitarian club on ordinary club lines. In fact, I would include everything that would tend to keep the building constantly alive during the week. If necessary the whole of the premises could start from the first floor, the ground floor being let out for shops and offices arranged on either side of the entrance. This would help to pay expenses and would

also keep the place alive. I think it is generally accepted that the unpopularity of religion and religious observance with the people of the present day is largely due to the failure of the organisers and teachers of religion to break down the barriers between the secular and the religious life, and such a scheme as this would give many opportunities for those in authority to exert themselves to bring this about. Unitarians are a rich body, and there should be no difficulty in getting sufficient funds. The question is how to persuade the Unitarian public to subscribe. I would suggest that a fund be opened and a committee be chosen to carry out the work when sufficient money has been subscribed. No doubt this should be done under the auspices of the British and Foreign Unitarian Association. I would appeal to Unitarians on this question of a central building to "do more and talk less."—Yours, &c.,

ARNOLD F. JONES.
*The Cottage, Station-road,
Hendon, N.W., May, 1913.*

THE SUNDAY SCHOOL ASSOCIATION.

SIR,—Will you allow me to call the attention of your readers to the fund which has been opened to mark the twenty years' service of Mr. Ion Pritchard as honorary secretary of the Sunday School Association? As already reported in your columns, it was decided at the annual meeting of the Association to commemorate this generous and devoted service to Sunday-school work throughout the country. The income from the Pritchard Fund will be applied to the furtherance of special undertakings of the Association.

It is believed that many friends will welcome this opportunity of honouring one who has unselfishly and loyally made the interest of the Association the avocation of his daily life. It is hoped, also, that contributions will be received from every one of our Sunday schools. The fund, which was opened just before Whitsuntide, now amounts to £450, an evidence of a widespread desire to honour Mr. Pritchard. I take this opportunity of asking that all contributions may be sent to me at Essex Hall, Essex-street, Strand, London, W.C., with as little delay as possible.—Yours, &c.,

W. BLAKE ODGERS (JUN.),
May 28, 1913. Hon. Treasurer.

A MINIMUM WAGE.

SIR,—Since your correspondent, Mr. N. M. Tayler, is prepared to admit that the adoption of a legal minimum wage may do some good, why does he not give it his unqualified support, instead of swelling the ranks of so-called reformers whose one cry is "not thus and not now"? The trouble is that, under present industrial conditions, any benefits that could accrue from land reform, free trade, amended railway rates and similar reforms, would be absorbed among the employing classes long before they reached the workers, and although they might equalise

the division of riches amongst the comparatively rich, they would leave the poor as poor as ever they were. The legal minimum wage, upon the other hand, would carry increased remuneration right home to its destiny, and would result in a demand working upwards, and which would work far more effectively towards securing the reforms advocated by Mr. Tayler than would the expression of well-meant desires. And further, the hungered, unclothed, unsheltered labourer would become a real employer of labour, necessarily spending his minimum wage in the purchase of food, clothes and shelter, and, like "Oliver Twist," would probably soon come back (perhaps that is the real rub) for more. The social cesspool is too foreboding for deferred treatment. A cut-throat and life-destroying régime of competition has had a long run, during which it has built up a terrible monument of brutalised life, human destitution and moral corruption. It is high time organised Christianity concentrated upon the securing of a minimum wage, minimum house accommodation, and the minimum possibilities of life for the masses who are almost strangers to it, in the name of him who came that they might have it abundantly.—Yours, &c.,

JOHN G. KAY.

Sunderland, May 20.

BOOKS AND REVIEWS.

FREE CATHOLICISM IN NONCONFORMITY.

History of English Nonconformity. By Henry W. Clark. Vol. II. Restoration to Close of Nineteenth Century. London: Chapman & Hall. 15s. net.

Congregationalism. By Benjamin A. Millard. London: Constable & Co. 1s. net.

John Penry, the so called Martyr of Congregationalism. By Champlin Burrage, B.Litt. London: Henry Frowde. 2s. 6d. net.

THERE is no special reason in the nature of things why High Church views should be confined to supporters of the Establishment, or that Nonconformists should be classed as Low Churchmen. A very "high" view indeed has often been taken of the functions of the Church by some who carried Separatism to an excess. And to-day there is everywhere a deepening conviction of the spiritual value of fellowship. So it is not surprising that, in the most recent attempt to review the whole story of Nonconformity on a large and scholarly scale, very high ground indeed is taken. Not the principle of liberty, not the principle of democratic management of church affairs, not even the Evangelical emphasis upon personal religion and inward piety, is held to be a sufficient differentia of the Nonconformist movement. Mr. Clark follows the late Dr. Dale, of Birmingham, whom he quotes as saying that when the Church reaches its ideal perfection, the acts of the Church are the acts of Christ. The current seems to be setting in this direction, and another instance of it is the volume on "Congregationalism" in Messrs. Constable's series, by Mr. Millard, which ably sets

forth the Nonconformist ideal in such a way as to remove it from its entanglement with politics and the shifting fortunes of the "Church and State" question, and other temporary phases of its history. There runs through all such writings that deep tendency of our time which we can only name Free Catholicism, which envisages the Church as no mere accident of history, but as a real and necessary form of God's working for man's salvation.

In Mr. Clark's book, the second volume of which now appears, this High Churchism is crossed with the theory peculiar to himself, that the Nonconformist spirit is that which exalts life above organisation. It is a pity that Mr. Clark has bound up the fortunes of his work with the fate of this very dubious interpretation. By making the plan of the book conform to the exigencies of developing the theory, he runs the risk of obscuring the really high value of the properly historical part of his labours. He has taken pains to be accurate and comprehensive in his statement of facts, and there is probably no book in existence to which the general reader might so well turn for the results of recent research. So much new matter has lately been accumulated, a general survey of which is here set forth, that we could well have spared the vain attempt to coerce all the complex facts within the limits of a preconceived formula. What could be truer or better, for example, than his judgment of the Evangelical Revival, to which, along with all other historians, he accords the supreme place of influence in our religious development since Puritan times? Here, as in connection with the Quakers in the first volume, his instinct leads him right. But then he must bring in his inevitable formula about life and organisation, and so we read that the great Revival was "essentially a protest of the Nonconformist spirit," and a "resurrection of Puritanism within the Established Church," a pressure of spiritual life against the bonds of a rigid organisation. Something that is true may no doubt underlie all these expressions, but no one not possessed by a theory would say that they describe the essential feature of that new-birth of modern religion. The Revival was able to become effective just because the "protest" had been made long before and had in the main succeeded, as the Toleration Act existed to witness. And as for "organisation," Mr. Clark finds himself sorely hampered by having to explain that Wesley was more a Conformist than anything in spirit, and was himself the creator of a marvellous new system of "conformities," and yet his work it was that re-made the Nonconformist reality. And because the Revival was preluded by the "societies" in the Church of England which had some of the characteristics of Methodism even in the seventeenth century, these societies have to be claimed as illustrations of the Nonconformist spirit, and the credit of them given to that movement of which Mr. Clark's own denomination—the Congregationalist—is held to be the purest example! Another odd result is that Presbyterianism is held to be something less than true Nonconformity because of its insistence on a special form of organisation, and its tendency is said to be "towards the Con-

formist side." After this we are not surprised to find that Mr. Clark holds that modern Nonconformists, even Congregationalists, do not generally understand what Nonconformity is and has been. How useless for the purpose of letting us see into the working of the mind of the past is Mr. Clark's abstraction, is obvious, when we read that the Baptists, at the time when religion was in a state of decline, emphasised their peculiar doctrine of baptism rather than the Nonconformist ideal as advocated by the writer. What else was the Baptist denomination for? On one point of history, indeed, the theory drives Mr. Clark to what we can only regard as *a priori* guessing as to the facts. This is when he asserts that, after the ejection of the Presbyterians in 1662, the close relation that ensued between them and the Independents reacted upon the Independents, with the result of making the latter relax their grasp upon true Nonconformist principle. Surely the fact was just the other way about. The Presbyterian congregations went ever further and further towards Independency. A theory which requires a writer to deplore the "Happy Union" of Presbyterians and Independents on the ground that it showed compromise of principle on both sides, is indeed a warning to all future systematisers in the domain of history.

Fortunately, these remarks do not characterise the main mass of Mr. Clark's important and careful volumes. It is a great pleasure to be able to mention in this connection another most able worker in the same field. Mr. Champlin Burrage presents us with the materials for a judgment of the circumstances under which John Penry was condemned and suffered. He gives the Text of the Latin record of the trial (1593), a number of contemporary extracts from Penry's lost criticism of Queen Elizabeth, Penry's defence against his first indictment, and "Final Remarks"; and in an Introduction shows how the view hitherto held of the trial must be revised.

W. WHITAKER.

FROM the Cambridge University Press comes a sixth impression of Professor MacCunn's "Making of Character." To this impression three new chapters have been added, and several extensions and rearrangements have been made. The book is written in the light of an idealistic philosophy and a psychology which owes much to the work of Professor James. Dr. MacCunn's wide knowledge of literature, his power of seeing both sides of a question, and of presenting a thoroughly sane and balanced conclusion, render his book one which may safely be recommended to all who are interested in the question of moral education. (Price 2s. 6d. net.)

PUBLICATIONS RECEIVED.

THE CAMBRIDGE UNIVERSITY PRESS:—
Plato: A. M. Adam. 1s. net. *Mysticism in English Literature*: G. F. E. Spurgeon. 1s. net.

MESSRS. CONSTABLE & CO.:—*The Life of John Bright*: G. M. Trevelyan. 15s. net.

MESSRS. J. M. DENT & SONS:—*Everyman Encyclopædia*, Vol. v. 1s. net.

MESSRS. HODDER & STOUGHTON :—A Garden of Spices : A. Keith Fraser. 6s.
 MESSRS. HERBERT JENKINS :—William Morris : A. Compton Rickett. 7s. 6d. net.
 MESSRS. LONGMANS & CO. :—Moral Instruction : F. J. Gould. 2s. 6d. net.
 HERR F. C. B. MOHR (Tubingen) :—Schleiermacher's Psychologie : F. Siegmund Schultze. 5 mks.

MESSRS. ALEXANDER MORING, LTD. :—The Prince's Pilgrimage : L. Ann Cunningham. 5s. net.

THE POWER BOOK CO. :—The Origin and History of Reincarnation. 2s. 6d. net.

MESSRS. ROBERTS & JACKSON :—Laws against Nonconformity : T. Bennett, LL.D. 1s. net.

MR. T. FISHER UNWIN :—Prestige : Lewis Leopold. 10s. 6d. net. A Short History of Liberalism : W. Lyon Blease. 10s. 6d. net.

MISCELLANEOUS.

Cænobium, *The Cornhill Magazine*, *The British Review*, *The Contemporary Review*, *The Expository Times*, *The Vineyard*.

FOR THE CHILDREN.

THE "HUMAN RIGHTS MAN."

I.

To talk about William Lloyd Garrison after trying to interest you in some of Tolstoy's stories seems a very natural thing to do, for if ever a man tried to live in the spirit of the teaching set forth in those stories that man was Garrison, who spent the best years of his life in agitating for the emancipation of the slaves in America. At a very early age he came to see what a terrible thing it was that negroes should be kept as slaves in the Southern States, where their labour on the cotton and tobacco plantations helped to make the men who owned them very rich. He at once became what he afterwards called himself, a "Human Rights Man," and devoted himself heart and soul, at great personal risk and in the face of many trials, to the task of remedying this evil; indeed, to him more than any other single Abolitionist (the Abolitionists were a body of noble-hearted men and women who sought to abolish the trade in coloured human beings) is due the fact that this hateful system was stamped out. But not until the Northern and Southern States had gone to war about it, which was the very last thing Garrison wished. Like Tolstoy, he believed most earnestly that evil must never be resisted by violence—that is to say, that you must never, if you are a Christian, try to get the better of an enemy who maintains his power by the use of weapons of war, the lash, or the strength of his fists by following his example, for two wrongs do not make a right, and if we always went on in that way we should simply keep up the forces of hatred, and disobey the teaching of Jesus. He believed that there is no lasting way of making the world better except by making our own characters nobler, and setting our faces against methods belonging to the old days when all disputes had to be fought out at the cost of bloodshed and loss of life. And he himself followed the way of his Master by dealing compassionately yet sternly with evil-doers, and trying to awaken all that was good in their natures.

Now we must instinctively feel that Garrison was right, but there were few people even among the Abolitionists who felt that they could carry out this ideal to the very letter, especially when great wrongs were being committed which they felt they *must* root out with as little delay as possible. And this was a case in which the enemy was very obstinate and the right clearly on the side of the Northerners. Lloyd Garrison, however, never swerved from his principles even when the war which his splendid efforts on behalf of the negroes had helped to bring about was declared. The Southern planter, he said, was "a man who is grievously and wickedly trampling upon the rights of his fellow men; but all I have to do with him is to rebuke his sin, to call him to repentance, to leave him without the excuse for his tyranny." After all, as he pointed out, nobody would have agreed that the slaves should themselves rise in their wrath and fight the planters, though *they* were the ones who were suffering every day because of their wretched conditions. Patience and non-resistance were enjoined on them, and so, Garrison felt, they ought to be enjoined on all those men and women who were creating the *moral force* that was to arouse the country at last. This was not done, for things went from bad to worse, and the feud between the Northerner and the Southerner was increased by the political element, which always means a great deal of party-feeling and one-sidedness in argument, as we know only too well is the case in our own country when an election is on. The planters, it must be remembered, were not the only men in America who had their faults, and they were not all as cruel and wicked as they were represented to be. They had been brought up to believe that slavery was right and necessary, and many of them were exceedingly kind to their slaves, who loved the "Massa" and his family and served them faithfully. Still, the system of buying men and women and children just as you buy any other kind of goods, sometimes parting husbands from wives, and parents from their little ones, is an absolutely unjust and utterly detestable one which no truly enlightened people ought to tolerate for an instant. And there were horrible stories of cruelty told which showed not only how slavery oppressed the negroes, but how the very fact of having slaves whom they could treat exactly as they liked was ruining the characters of the slave-owners. It was this which fired the souls of the Abolitionists, and made them indignant that such a state of things should exist in America, above all places, where men boasted so much of freedom.

William Lloyd Garrison was born at Newburyport, Massachusetts, in 1805, and was left an orphan at an early age. In his thirteenth year he was apprenticed to the printing trade. From the first literary work had a great attraction for him, and by the time he was twenty-one we find him editing and publishing a local newspaper, and at the same time giving much time to the cause of temperance which he supported all his life. But after a few months this paper was given up, and Garrison went to seek employment

in Boston, that historical New England city with its quaint old buildings and memories of revolutionary days which was destined to be the centre of the anti-slavery movement. Here he met Benjamin Lundy, the Quaker, who printed with his own hands a paper advocating the suppression of slavery, and travelled hundreds of miles on foot bearing a pack on his back, and addressing meetings wherever he could get people to listen to him. "Every inch of him is alive with power," said young Garrison, who was so carried away by his eloquence that he took up the cause of the slave forthwith, and soon after joined Lundy in his noble work.

Before long this new ally began to wake up everybody in dear old Boston, where life seemed to go along so delightfully if you didn't bother yourself about other people's affairs, but where, I am sorry to say, there were a good many quite respectable people who were involved in the slave trade, or in activities which were linked up with it. These people, of course, detested this terribly outspoken young man, who was beginning to stir up the conscience of the nation and make everybody uncomfortable, and as he was absolutely fearless in regard to what he said and did it was not long before he found himself in prison for libel. But this only increased his zeal, and also helped him considerably, for it drew the attention of some active lovers of liberty, who not only provided money to purchase his freedom but found funds to enable him to carry on his work afterwards—a very important matter, as he was without home or the means of living. From this time onward Garrison was a man dedicated to the service of his fellow-men, and in another article I want to recall as briefly as I can one or two incidents in his life which will show you what a splendid warrior he was, though he never drew sword or held a rifle—a warrior who fought the oppressors and tyrants of his beloved country untiringly, but with no other weapons than his love of truth and justice, his powers of oratory, and a ready pen.

L. G. A.

MEETINGS AND GENERAL NEWS.

MR. TAGORE ON "SOUL-CONSCIOUSNESS."

In his second lecture given under the auspices of the Quest Society, at Caxton Hall, on Monday, Mr. Tagore spoke on the subject of "Soul-Consciousness" to a deeply-attentive and crowded audience. We have seen, he said, that it was the aspiration of ancient India to live and have its perfect joy in Brahma, the all-conscious and all-pervading spirit, by extending its field of consciousness over the whole world. It may be urged that this is an impossibility for finite man, and that by trying to realise all we may end in realising nothing; but it is not so absurd

as it seems. Man has his problems to solve every day; his burdens are too numerous for him to carry unaided, but he knows that by adopting a system he can lighten their weight, and if things go wrong and he can find no way out of his difficulties, it is clear that he has not yet lighted upon the right method of harmonising all the heterogeneous elements of his life and thought so as to ensure unity of purpose and achievement. He knows that unity is strength because unity is truth. When we say knowledge is power we mean truth is power, and truth is the unity which comprehends multiplicity. Facts are many, but truth is one. The former are like blind lanes which lead nowhere; the latter opens out the whole region of the infinite, and sheds its light like a lamp in places where we did not think its rays could reach. Truth, indeed, while occupied with facts, is not a mere aggregate of facts, but transcends them on every side, and points to the one reality comprehending all.

In spiritual things, as in knowledge, man must clearly recognise some central truth that will give him access to the widest possible field of thought, and that is the object which the Upanishad has in view when it says "know thine own self," or, in other words, realise one great principle of unity hidden in every man. Soul-consciousness is the perception of the inner being that transcends our ego and has its deep affinity with God. Children when they begin to learn each separate letter of the alphabet find no pleasure in it because they miss the purpose for which it exists. These letters become a source of joy for us only when they are combined into words and sentences and convey an idea. So when the soul is imprisoned within the narrow limits of the separate self, it has no clue to the meaning of life, and it is only when it co-operates with others and loses itself in the larger life of the whole that it learns the secret of its existence. Man was troubled and lived in a state of fear so long as he was ignorant of the uniformity of law in nature, and the world was alien to him. But when the individual finds himself in his surroundings and knows that neither they nor the law which shaped them is alien to him, he has discovered the bond of union which relates him to all things, and the knowledge brings him exceeding joy. This joy, however, is partial until it includes love, which obliterates the sense of difference, and leads the human soul to fulfil itself completely, and to reach out to the infinite.

Love is the highest bliss that man can attain to, for through it he knows himself a part of the One, and it is this which is for ever establishing relations between human beings through the medium of art, literature, religion, social activities and national institutions. To love in the highest sense is to die to the personal self and live in the larger self, and those who give themselves for the sake of mankind are living the life of the soul, and proving to us the ultimate truth of humanity. We call them the men of the Great Soul. It is said in the Upanishad, "it is not that thou lovest thy son because thou desirest him, but thou lovest thy son because thou desirest thine own soul." Whomsoever we love in him we find our soul in the truest sense, and our happiness

comes from the extension of our consciousness and capacity for self-realisation. It is a commonplace fact that the joys and sorrows of our loved ones are our own joys and sorrows. Through sharing them we have grown larger, we have apprehended that great truth which transcends the universe. In some respects our love for our children, for our family, may limit other relationships and prevent the extension of consciousness in certain directions. It may even become a narrow, exclusive thing, and fail ultimately to fulfil its purpose like a light placed in a sealed enclosure; but it is the *first step*, and all the wonder lies in that first step. From it we learn that our highest joy is in losing our egoistic self by sacrificing it for the welfare of others.

To realise the soul apart from the self is, then, the first step towards the supreme deliverance. We must know with absolute certainty that we are one with the whole, and we shall attain this knowledge only by overcoming our pride and vanity, our insatiable greed and love of possession, and learning the law of disinterested service and renunciation. The self as we know it is an illusion, without permanence, and no more to be identified with the real self than the shell which held the chick so long, but which was not really a part of its life. That shell, however perfect it may be, has no growth or vitality, and it must be burst through in order that the freedom of light and air natural to the bird may be won. In Sanskrit the bird has been called the "twice-born," so also is called the man who has been trained by spiritual discipline and contemplation for not less than twelve years, and has come out, pure in heart, and with controlled and tranquil mind, to take up the responsibilities of life in a spirit of detachment which permits him to give all his energies to his work without being troubled by fears as to personal results. He has entered into living relationship with all around him, he is free from the domination of self, he finds the ultimate truth of existence in his own soul, and comes into immediate contact with the Supreme Soul on all sides. This is what is meant by losing the world and gaining one's soul, and when Jesus said "Blessed are the meek for they shall inherit the earth," he proclaimed the truth that when everything is abandoned the whole is gained, that when a man gets rid of the pride of self he comes into his true inheritance and possesses all. Pride of self interferes with the proper function of the soul, which can only realise itself by its union with the universe and the universal law. Buddha is said to have preached a negative gospel of inaction, and the ultimate extinction of personality. It was true that he denounced activities, but only the activities which proceeded from the love of pleasure, vanity, and the desire for wealth and dominion, which keep the soul imprisoned in material things. It was true that he preached extinction, but only the extinction of all that proceeded from pride, and ignorance and earthly ambition, not the extinction of truth, charity, and love. Buddha preached deliverance from the errors that darken our consciousness and tend to limit it within the boundaries of the personal self, so that as when a man

sleeps he lives, but knows not the varied relations of his life to his surroundings, the soul living the life of illusion is spiritually asleep, and knows not the highest reality.

Once Mr. Tagore met two ascetics belonging to a certain religious sect in a village of Bengal, and to them he put this question: "Can you tell me wherein lies the special truth of your religion?" One of them said "It is difficult to define that." The other said, "No, it is quite simple. We hold that we have first of all to know our own soul under the guidance of our own teacher, and when we have done that we can find Him who is the Supreme Teacher of our Souls." "Why do you not teach everybody that?" "Whoever wishes to receive the truth will come and hear it," was the reply. "But are they coming?" He smiled, and then said, "They must come, one and all." Yes, the illiterate acetic of rural Bengal was right. Man is out to find himself; his history is the history of a long journey through the unknown in quest of his own soul. Through the rise and fall of empires and dynasties, through the creation of innumerable symbols giving shape to his dreams and aspirations and the casting of them away like playthings belonging to infancy, through the forging of magic keys to unlock the mysteries, and the casting away of these also when they became useless, man has marched from epoch to epoch, seeking the fullest realisation of his soul, whose inward course is never checked by death or dissolution. His mistakes have been by no means few, they have strewn his path with ruins. His miseries have been many, his sufferings like the pangs that precede birth. He has gone through, and is still going through, cruel martyrdoms, and the institutions he has built are the altars whereto he brings his daily sacrifices. All this would be absolutely meaningless and unbearable if he had not felt through everything the deepest joy of the hidden soul, which tries its strength and achieves its growth by pain and renunciation. Yes, they are coming, the myriads of men, approaching nearer and nearer to the one great truth which is all-comprehensive. Man's wants are endless till he becomes conscious of his soul, his world is in a state of continual flux. But when he has realised his soul, there is the determinative centre around which everything gathers; to him the day and night bring only joy; the air vibrates with music and the sky radiates beauty, and he has found the key to the heavenly life.

The soul cannot attain this tranquillity and joy by means of the understanding alone, but by immediate intuition. It could never have reached its goal by the devious path of knowledge if it had had no flashes of inner light to guide it. We can only know the One as heart of our hearts, and soul of our soul—in the joy that we feel when we give up self and stand face to face with Him. When we find our soul we find everything else. Therefore we pray, "O thou self-revealing One, reveal thyself in me." "From unreality lead me to the real, from darkness to the light, from death to immortality." Infinite is the distance that lies between truth and untruth, between death and deathlessness, yet this gulf is bridged in a moment when the Eternal Spirit shows himself. Man, in

his sin, takes part with the finite against the infinite, but it is a losing game. We lust after pleasures because our passions make them seem desirable; we long for things because our greed exaggerates them and makes them appear good. This falsification of things breaks the harmony of life at each step, and we are distracted and restless. But even in our pleasures we are finding ourselves, and we shall learn at last that righteousness is the divine food of the soul. As it is said, "Blessed are they which hunger and thirst after righteousness, for they shall be filled." The longing for the deeper manifestation of himself is greater than a man's desire for pleasure, but God has left his will free, and within his soul he is lord. There our God must win his entrance. There he comes as a guest and not as a king, and he cannot come until he is invited. God never forces doors if they are shut against Him, for we have to realise His union of love, not His dominion of power. In India he who truly lives in communication with the divine receives such homage as would be considered almost sacrilegious in the West. We see in him God's will revealed, and God's perfect joy fully manifested in humanity. His life, burning with God's love, makes all our earthly love resplendent, all our earthly experiences of joy and pleasure group themselves around the spiritual truth he reveals; the trees and the stars and the blue hills appear to us as symbols full of meanings that can never be uttered. We seem to see God making a new world when a man's soul is face to face with the eternal Lover.

UNITARIAN FREEDOM AND PROGRESS, 1813-1913.*

THE Association which commemorates this year the centenary of the passing of the Act of Parliament in 1813 to relieve the profession of Unitarianism from civil penalties was itself then unborn. It was in the condition of Adam in the old miracle play which directed him to pass across the stage "going to be created." Two organisations were already in the field out of which, with the help of a third still non-existent, the Association over which you, Sir, have presided with so much generous devotion, was to be formed. "The Unitarian Society for promoting Christian knowledge, and the Practice of Virtue by the Distribution of Books," had been founded in 1791. Fifteen years later the energy of other denominations, stimulated by evangelical "enthusiasm," awakened Unitarian zeal, and the "Unitarian Fund" was created in 1806. Its managers lent their aid to Mr. William Smith in 1813, but the principles of religious freedom were very imperfectly realised by his measure; various disabilities yet remained, and in 1819 another body was formed under the title of the "Association for protecting the Civil Rights of Unitarians." It was soon discovered that these various agencies could work better together than apart, and in 1825 the Asso-

ciation was established which has continued its beneficent and widening activity to the present day.

I am not here to present statistics of our growth, to tell of chapels built or chapels closed, to estimate our place among other denominations, or the proportion of our numbers to the total population of the realm. We are asked rather to contemplate the vast variety of movements which have marked our national life during the century we are now commemorating, in their bearing on our conceptions of religious truth and life. The notes of freedom had been already sounded in the previous decade when Wordsworth had opened new fountains of spiritual thought and feeling, and revealed fresh visions of God through nature and man. It was not long before the spirit of revolt found passionate expression in Byron and Shelley, who flung themselves vehemently against the formalism of ancient creeds and modern orthodoxies. Coleridge was busy as a pioneer in endeavouring to set forth in the constitution of the human mind and conscience those foundations of religion which he could present as independent of any written word. And beneath all the influences of reaction the great cry of the French Revolution for "Liberty, Equality and Fraternity" went sounding on, evoking new energies in unexpected places, and quickening the endeavours of the brave and far-seeing for education and reform.

So, when our faith acquired legal sanction, we were already preparing, by the influences around us and by the teachers within our fold, for that movement which brought so much illumination to us in the most wonderful century the world has seen. I can say nothing now of the men and women who have worshipped in our churches, and have carried into the varied spheres of industrial enterprise, of literature, science, politics and the general service of the common good, the principles of love to God and man which they learned in our homes—sometimes obscure, suspected, and despised—of faith and prayer. Consider for a moment the teachers whom we have been privileged to count upon our roll; the learning of Belsham, Wellbeloved and Kenrick; the eloquence of Brook Aspland—the fearless champion of civil and religious liberty—or the silver-tongued Madge; the exquisite and gracious spirituality so harmoniously united with the ripe scholarship of John James Tayler; the prophetic genius of Martineau that lifted up our whole community into freer, nobler life; the profound grasp of the realities of the spirit and the searching utterance of John Hamilton Thom; the evangelising energy of men like Dr. John R. Beard and Robert Spears; the mingled culture and force of Dr. Charles Beard and Dr. Crosskey, or the robust faith and noble moral courage of Richard Armstrong—here is a list of names of which, whatever our numbers in the face of the world, we have abundant cause to be proud as marking the century for us.

We have, indeed, seen no such expansion of our own work like that of the Church of England, with its vast resources, its immense prestige and social power of administration, its resolute and courageous advance as pioneer in unknown lands.

Nor have we generated—would indeed that we could have done so!—the splendid energy of redemption which has carried the Salvation Army all round the globe, and created in a generation one of the most wonderful organisations of any age. Yet we may trust that we have not been without our modest contribution to the religious life of this land. As the new knowledge poured in upon us, and the geologist asserted his right to recast the statements in the first chapter of Genesis, and the historian demanded freedom to investigate the composition and contents of the sacred books, we could turn to the men of a previous generation and show how they had welcomed the new light: Priestley had doubted the miraculous conception, and Belsham had taught the presence of different authors in the Pentateuch. When Jowett formulated in "Essays and Reviews" the famous principle that the New Testament must be interpreted like any other book, we heard the announcement without alarm, for had not Martineau already proclaimed it in almost identical words four-and-twenty years before? No preacher in our ranks found it necessary to follow episcopal example and warn Sunday-school children that Dr. Colenso was "doing the Devil's work." We had our alarms and excursions over the miracles and the Messiahship of Jesus, our scares about the authorship of the Fourth Gospel; but there were no prosecutions for heresy, and the Judicial Committee of the Privy Council was never invoked to settle our disputes. We were progressive all the while, and in effecting the great change from a religion communicated on authority to a religion implicit in the soul, known through the reason, the conscience, and the affections, we were really engaged in lifting off the doctrines of exclusive salvation and everlasting punishment which had weighed with so terrible an incubus on thoughtful men and tender-hearted women. Some thirty years ago, under the dome of St. Paul's, I heard the greatest of living Anglican preachers express the pious hope that God might in his mercy provide for those who in loyalty to what they believed to be the truth remained outside the Church, some blessings in lieu of those which they declined to seek through the "chartered channels." But in the recent debate in Convocation at Oxford on the opening of the Divinity Degrees to those who might not be members of the Church of England, the Dean of Christ Church might have been heard recommending the assembled clergy, if they wished to prepare themselves for the instruction of the young, to procure (among other works) the "Study of Religion" by Dr. Martineau, and in the field of sacred learning all ecclesiastical limitations have been practically abolished. So our work has been going on steadily, and we may trust the future to bring its issue with it.

Not without significance is it that the movement which I have thus briefly indicated has proceeded *pari passu* with the expansion of the great principles of democracy. There is a subtle interconnection between them, for the demand for freedom works in many ways. It makes for the removal of barriers in every

* The substance of a speech by the Rev. Dr. J. Estlin Carpenter, at the Luncheon given by the President of the British and Foreign Unitarian Association, on Wednesday, May 14, 1913.

direction. Prejudices are overcome and privilege is slowly abandoned; exclusive claims are turned into the general rights of all, and modes of thought in different fields once ranged in hostility are admitted side by side. Politics and theology, since the days when God was conceived as a great arbitrary despot in the skies, have always been most closely related, and the exchange of the conception of sovereignty for that of fatherhood has been powerfully assisted by the extension of the ideas and the practice of liberty. Not without significance is it that while the Calvinistic theology is almost extinct, the civil freedom which Calvin planted has gone broadening down in one after another of the lands which first absorbed and then gradually discarded his doctrines. For my own part I seriously believe that the future of religion is bound up, not only in our own country, but in the international relations of the world, with the expansion of this great principle. Out of the sense of the solidarity of our race, out of the possession of a common moral and religious nature which the study of comparative religion has compelled us to recognise all the world over, out of the recognition of the ethical bonds which knit together the whole fabric of society, and oblige us to recognise that we are members one of another, we shall arrive at new motives and new conceptions of religion. Changes of circumstance may weaken our Churches; the interest in public worship may for a time decline—a decline largely due to men's demand that worship shall correspond to their highest thought and life; we may have to feel our way to new forms of expressing the great trusts and emotions of religion; but these difficulties (which will weigh more heavily on the dogmatic Churches) will slowly pass, as we adjust our services to our inmost truth. Let us be ready, therefore, to meet fresh needs, for we have every reason to go forward with resolute endeavour, with confidence and hope.

THE LONDON DISTRICT UNITARIAN SOCIETY.

THE annual meeting of the London District Unitarian Society was held at Essex Hall on Tuesday, May 27. Dr. Blake Odgers, the President, occupied the chair, and was supported by Mr. Ronald Bartram (Secretary), Mr. Ronald P. Jones (Treasurer), the Rev. J. Arthur Pearson (District Minister), Mr. Athelstane A. Tayler, Mr. A. Savage Cooper, Mr. A. Wilson, the Rev. G. C. Cressey, D.D., Mr. T. B. Taylor, and Mr. Stanley Mossop (Pioneer Preacher). A letter of apology for absence had been received from Mr. J. L. Brunner, M.P., The Hon. Secretary presented the report of the Council, and gave a brief outline of the events of the year. The Statement of Accounts was presented by the Treasurer who said that this year completed the five years of the large scheme of work for which special subscriptions had been obtained. Nevertheless they had been successful in getting several of those special subscriptions renewed for another period, and one subscriber, Mr. Edwin Tate, had not only renewed, but also doubled his sub-

scription. The Society had received three legacies; £1,000 from Mr. Frederick Nettlefold, £250 from the late Mr. John Harrison, and £100 from the late Mr. I. S. Lister. The prospects for the next five years were quite as good as they had been during previous years, if not better.

The Rev. J. Arthur Pearson, district minister, then read his annual report:

The activities of the year, he said, had not fallen behind those of previous years. He had had the privilege of delivering one hundred and one sermons and addresses in thirty-nine churches and districts, his largest number of visits having been paid to Finchley. Mr. Pearson bespoke for the new minister, at Finchley, the Rev. Basil Martin, the same cordial support that he had enjoyed. New ground had been broken at Leytonstone and Muswell Hill. He had co-operated with the Revs. W. H. Drummond and T. P. Spedding, and received the encouragement of their generous support in return. The members of the Lay Preachers' Union had given most willing assistance, but during the last few months it had not been necessary to make so much demand upon their services owing to the accession of the Pioneer Preachers in the East London churches, whose enthusiasm had brought in new interest and workers, especially at Forest Gate. In the North-Western district the extensions of the London and North-Western Railway pointed to a large readjustment of population, and he hoped the Society would take its part in the provision of religious services for the new and growing centres of population. He thought it better to be ready and waiting than to have to try to find a place when the new districts had been settled and land had gone up in value. This would be possible if building plots were seured in new districts which railway enterprise was opening up.

Sometimes he had been reproached for being optimistic, but it was always a good thing when the officers of any Society were reasonable optimists. He had always found the officers of that Society taking their share in its work with a cheerful spirit and they helped to make his lot a happy one.

In proposing the adoption of the foregoing reports and statement, the President said that it had been his experience during fifty years to find that when there was a good worthy piece of work to be done the Unitarian public responded heartily and sympathetically. To the Society's work, the District Minister had devoted himself whole-heartedly, achieving considerable success. The members of the Lay Preachers' Union were thanked earnestly for their valuable assistance. With regard to the churches, steady progress was being made at Acton under the guidance of the Rev. A. C. Holden, and the same could be said of Bermondsey, under Mr. H. N. Caley. Finchley was now the possessor of a minister of its own, the Rev. Basil Martin, M.A., of Hereford, who would shortly commence his duties. In East London, the three churches of Forest Gate, Stratford, and Walthamstow had been placed under the charge of the Pioneer Preachers. Whilst it was a little early to speak of the results of that plan everything pointed in the right direction. At Kentish town the freehold of the church,

school-room, and three cottages adjoining had been acquired; and at Lewisham the Rev. W. W. Chynoweth Pope maintained the past traditions of his ministry. Peckham recorded steady progress under the Rev. Douglas W. Robson and Wimbledon maintained its average. There was cause for anxiety and thought in connection with Woolwich, and the Society was carefully watching the position there; whilst at Leytonstone there was promise of the gathering of a new congregation and the formation of a Church such as had been possible in the case of Finchley. During the year a United Service had been held in the Dutch Church, Austin Friars, the preacher being the Rev. W. G. Tarrant; and the Young People's Meeting had in no wise lost in enthusiasm or success. Several ministerial and lay changes had been recorded during the year.

Mr. E. R. Fyson, of Ilford, seconded, thanking the Society on behalf of the lay preachers, and the resolution was carried unanimously. The President next proposed the appointment of his successor in the person of Mr. A. Savage Cooper, who has long been deeply interested in the work of the Society, and for some time past has been helping in its real hard work. The Rev. Douglas W. Robson seconded, and Mr. Cooper was declared President, with acclamation. Mr. Cooper thanked the members of the Society for the honour conferred upon him, and said he would do his utmost to further the Society's interest and maintain the high level attained in the past. Mr. Alfred Wilson moved and Mr. A. Barnes seconded a motion to re-elect Mr. Athelstane A. Tayler chairman of Committee, which was carried.

The Chairman then referred to the change in the Treasurership of the Society. Mr. Ronald P. Jones, he said, had been a most successful and energetic treasurer during the past five years, but had now intimated his intention to resign the post owing to his appointment as treasurer of the Sustentation Fund. It was a pleasure to know that Mr. Jones was undertaking a higher and more responsible duty, and that he would still continue to act upon the Committee of the Society. They had been fortunate enough to find in Mr. T. B. Taylor, of Highgate, a worthy successor whose experience in church and business matters well fitted him to follow Mr. Jones in the office. Mr. F. Withall seconded, and the retiring treasurer expressed his thanks for these words of appreciation. Mr. T. B. Taylor, in returning thanks for the honour conferred upon him, said that when the call came to him he felt privileged to accept the office. The honorary secretary, Mr. Ronald Bartram, was re-elected, and a tribute paid to him for the good, solid work he had done during the past year. In the same resolution the election of Vice-Presidents, Council, and Auditors, was embodied, proposed by Mr. A. A. Tayler, and seconded by the Rev. W. W. Chynoweth Pope. A vote of thanks to Dr. Odgers for his valuable services as President during the past two years was moved by Mr. A. Savage Cooper, seconded by Mr. Wm. Lee, B.A., of Wimbledon, and carried.

A short address was given by Dr. Cressey, who said that the spirit of optimism prevalent in that meeting was

entirely in the right direction. There was a tendency to criticise themselves which showed proof of intellectual and moral fibre. Their keynote was in the stand they made for unity of spirit in oneness of aim and grandeur of achievement.

Mr. Stanley Mossop, one of the Pioneer Preachers, followed with an outline of the work being done at Forest Gate. He paid special tribute to the assistance given by Nurse Knight and Miss Seymour.

A collection taken during the proceedings realised £4 17s. 10d.

THE NINTH NATIONAL PEACE CONGRESS.

THE Ninth National Peace Congress will be held in the Philosophical Hall, Leeds, on June 10, 11, 12, and 13. The President, Mr. Joshua Rowntree, J.P., will take the chair at the opening session, and a conference will be held on "Education and International Peace," to which Professor F. E. Weiss, Miss Helen Wodehouse, and Mr. F. E. Pollard will contribute (chairman, Canon J. H. B. Masterman). On Wednesday there will be a General Session, at which such subjects as the Report of the National Peace Council, "Anglo-German Relations," and "Labour and Peace" will be discussed, to be followed by a conference on "War, Trade, and Finance," in which Mr. H. Philips Price, Mr. G. H. Perris, Mr. B. N. Langdon Davies, and Mr. Francis W. Hirst will take part (chairman, Mr. A. Gordon Harvey, M.P.). On Thursday there will be a Conference on "Compulsory Military Service"; speakers, Mr. F. Maddison, Mr. Joshua Rowntree, J.P., Mr. Herbert Corder (New Zealand National Peace Council), and Mr. W. C. Anderson (chairman, Mr. Walter Foster, J.P.). On Friday the "Moral Aspects of the Peace Problem" will be considered, various subjects relating to this being introduced by Canon Grane, Mr. S. H. Swinny, Lady Barlow, and Mr. John W. Graham (chairman, the Rev. Chas. Hargrove). A service arranged by the Church of England Peace League will be held at Holy Trinity Church, Boar-lane, during the Congress week.

WE have been asked to call the attention of our readers to the eleventh Vacation Term for Biblical Study, which will be held this year at Cambridge from July 26 to August 16. The object of the term is to give to students of the Bible, who feel the need of more scientific and intelligent study, a special opportunity of becoming acquainted with the results of modern Biblical scholarship, and of receiving systematic instruction on academic lines. The scheme is on a Christian basis, and lecturers are invited without respect to their denomination. The idea which has been chosen this year for illustration by the entire series of lectures is that of the Mission of the Church to the World. The inaugural lecture will be given by Dr. Murray, the Master of Selwyn College. The following courses of four lectures have been promised:—First week—the Political History of the

Kingdom of Judah from Hezekiah to the beginning of the Exile, by L. W. King, Esq., of King's College, Cambridge, and the British Museum, and the Religions of the Roman Empire in the First Century by the Rev. H. F. Stewart, St. John's College, Cambridge; second week—The Book of Jeremiah by Dr. Kennett, Regius Professor of Hebrew at Cambridge; and St. Paul's Conception of a Universal Church by the Rev. A. E. J. Rawlinson, of Keble College, Oxford; third week—The Deuteronomistic Movement, by the Rev. D. C. Simpson, St. Edmund Hall, Oxford; and Acts xiii.-xxviii., by H. St. J. Thackeray, Esq., King's College, Cambridge. Single lectures have been promised by the Bishop of Ely, Professor Swete, Dr. Anderson Scott, Dr. Murray, Miss E. E. Constance Jones, and Mr. W. M. Calder. Hebrew and Greek Testament readings will be held throughout the three weeks. The total cost to students, including lecture tickets, will not exceed £2 a week. The Secretary is Miss M. J. Fuller, 39, Frances-road, Windsor.

MISS ETHEL CARNIE, author of "Songs of a Factory Girl," who started her career as a half-timer in a Lancashire factory, has written a story dealing with working-class life in Manchester, entitled "Miss Nobody," which will appear serially in the *Christian Commonwealth*, beginning June 4.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

British League of Unitarian Women.—The sewing circle of the Ilford branch of the League is busily employed in preparations for a bazaar to be held in the autumn, the object of which is to clear off the loan debt of £275 on the church buildings. During the past season the members of the League have greatly enjoyed visits from Mrs. Tudor Jones, who lectured on "The Women of Australasia"; Miss Bessie Green, on "Old Japan"; and Miss Brooke-Herford, on "The Sabbath in Puritan New England."

Hinckley.—The Rev. T. J. Jenkins will terminate his ministry of eight and a half years at the Great Meeting, Hinckley, where his work has been greatly appreciated, at the end of August. Mr. Jenkins has accepted a very cordial invitation to the pastorate of Bethlehem Church, Newchurch.

Mexborough.—The ceremony of laying the stone of the new Church Hall took place on Thursday, May 22, when a large gathering assembled to witness the proceedings. The new premises are being erected at a cost of £2,200. Of this amount there has been paid and promised £831, in addition to which there has been obtained from interested friends £800, which makes a total of £1,631, leaving a balance of £600 to raise. The cost of the site amounted to £352 9s. Enough land has been obtained to build, at a later date, a church and house for the minister. Councillor T. Allen presided at the stone-laying ceremony, supported by Mr. G. H. Leigh, J.P. (President of the British and

Foreign Unitarian Association), Councillor A. J. Hobson, J.P. (President of the Sheffield and District Association of Unitarian and Free Christian Churches), Mr. C. Smithson (Workshop), the Rev. T. Anderson (pastor, Mexborough), the Rev. H. Dolphin (Sheffield), the Rev. J. W. Cock (Attercliffe), the Rev. H. W. King (Rotherham), the Rev. W. Shanks (Leeds), and the Rev. Percy Jones (Doncaster). Stones were laid by Mr. Leigh, Councillor Hobson, Mr. C. Smithson, and the Rev. T. Anderson. The Chairman said he wished every success to the church, and he thought, without fear, that with their able pastor and his deacons it would be a success. Mr. Leigh said he was there that day as a stranger to most of them, but he was not a stranger to the principles of their faith. He came there partly in his own individual capacity, but chiefly as the President of the British and Foreign Unitarian Association. From what he had learned of the people in Mexborough, and from what he knew of their worthy minister, Mr. Anderson, he felt confident that they might look forward to the future with great hopefulness. His heartfelt sympathy went with them in the future they were about to enter upon, and they would, he was sure, look forward to the time when the building should be erected, and they could enter it and continue their work. Councillor Hobson said that he had come not only to lay a stone but to represent the feeling of neighbourliness and friendship towards the new church which they were building at Mexborough from the older churches around in the Sheffield and District Unitarian Association. The Rev. T. Anderson, after laying his foundation stone, said he had done so on behalf of one of the most faithful persons it had been his privilege to know—Mrs. Bunting. She was one of the first to sign the petition asking him to remain the minister, and had she lived she would have been there to take part in the stone laying ceremony. He had never been associated with a church yet where he had had such faithful workers as the members of the Mexborough Free Christian Church. He hoped that their church would go on and succeed, and, as they went on, that they would grow in spiritual strength. The treasurer (Mr. C. M. Arey) expressed the church's best thanks to the Rev. C. J. Street, who had been unceasingly devoted to their interests, and to all who had helped to forward the scheme. Tea was subsequently served in the West-street Hall, about 300 being present. A public meeting was held in the evening. The pastor (the Rev. T. Anderson) presided in the unavoidable absence of Councillor J. T. Rowan. There were also on the platform the Revs. J. W. Cock, H. Dolphin, C. J. Street, W. H. King, Messrs. W. Taylor, W. R. Barclay, Stewart (Glasgow), W. H. Hydes, and Miss Frith. Addresses were given by Miss Frith, Mr. Barclay, of Sheffield, the Rev. C. J. Street, the Rev. H. Dolphin, Mr. Taylor, Mr. Stewart, and Mr. Hydes. It was announced that the day's proceeds amounted to £40 16s. 8d.

Newcastle-on-Tyne.—On Sunday, May 25, a tablet was unveiled in the Church of the Divine Unity to the memory of Mr. J. T. Southern, whose death occurred last August. The tablet is of copper bronze, and has been designed by Mr. R. J. S. Bertram, of the local King Edward School of Art, and the work has been executed by the Newcastle Handicraft Company. At the close of the service Mr. Otto Levin, an intimate friend of Mr. Southern and a co-worker with him in the church, paid a fitting tribute to his memory. In the whole history of the church, extending to nearly two centuries and a-half, no one, the speaker said, so far as he knew, had rendered such long and continuous service as Mr. Southern. He had been a scholar in the Sunday school, and afterwards a teacher, and served with diligence as a member of the

church committee and as treasurer. Mrs. Charlton, one of Mr. Southern's sisters, then unveiled the tablet. The minister, the Rev. Alfred Hall, expressed the thanks of the congregation both to her and to Mr. Bertram, who had designed the tablet as a labour of love. The inscription reads as follows:—“ In Memory of John Thomas Southern, a life-long member of this Church of the Divine Unity, for which he was a most devoted and untiring worker and its honorary treasurer during the last 31 years of his life. Born February 19, 1852. Died August 4, 1912.”

Newport, Men.—There were crowded congregations last Sunday when the Rev. J. Tyssul Davis, B.A., preached his farewell sermons, before leaving Newport to take up the pastorate of the St. Saviourgate Unitarian Church, York. In his evening address, Mr. Davis referred to the way in which our various friendships and subsequent partings become means of growth. He said there are really three classes of farewells, first, indifference; second, heartbroken grief, and third, a calm and confident love. Of the latter it may be said that, if we feel the wrench, we have not loved enough. After the service a congregational meeting was held to take leave of Mr. and Mrs. Davis, and to present them with a tangible token of the high regard and esteem in which they are held by their many friends at Newport. In making the presentation, Mr. W. Pritchard referred to the influence which Mr. Davis had wielded during the three and a half years of his ministry. His message had suffered through being delivered in an unpopular church, but to those who had had the privilege of hearing it, Mr. Davis's teaching had been an inspiration which would ever abide with them. They recognised that he had now been offered a wider sphere of labour, and that the loss to Newport would be gain to York. They sincerely hoped that the distance would not be so great as to prevent him visiting them sometimes. Miss Wade Jones, Miss Powell, Messrs. H. Griffiths, A. B. Moon, T. W. Rees, F. W. Dillon, H. Watts and W. Sunderland, also spoke cordially of Mr. Davis as minister and friend. In replying Mr. Davis thanked them for their kindly support, and for the liberty of speech which had been accorded him. He and his wife would bear away with them nothing but happy memories.

Pontypridd.—The 21st anniversary services were held at the Unitarian Church on Sunday and Monday last. The preachers on Sunday were, in the morning, the Rev. J. Park Davies, B.A., B.D. (pastor); and in the evening, J. Tyssul Davis, B.A. (Newport), whose services will be very much missed when he goes to York. On Monday afternoon a public meeting was held under the chairmanship of Mr. John Lewis, who gave a brief summary of the history of Unitarianism in Pontypridd. Appropriate addresses were also delivered by the Revs. F. Blount Mott (Cardiff), E. T. Evans (Aberdare), R. J. Jones, M.A., a life-long friend of the church, and Mr. William Jones, J.P., a prominent Baptist in the town. In response to a hearty greeting, Mr. Jones said he was present to pay a tribute to the services rendered by Unitarian pastors and congregations to the welfare of the community. The Rev. Park Davies said that the last speaker might be regarded as a representative Nonconformist of the place, and the spirit of Christian charity and goodwill he had manifested was undoubtedly indicative of a large amount of similar feeling which existed among religious people outside. Letters of regret for absence were read from the following among others:—The Revs. Simon Jones, B.A. (Swansea), W. J. Phillips, C.C. (Nottage), Mr. L. N. Williams, J.P., Mr. James Roberts, J.P. (Presbyterian), Alderman Richard Lewis (Presbyterian), Mr. Rhys Morgan, M.A. (Congregationalist), and Mr. D. Llenfer Thomas, Rhondda Stipendiary Magistrate (Congregationalist). On Monday evening divine service was conducted by the

Rev. J. M. Lloyd Thomas (Birmingham). Mr. Lloyd Thomas is well-known in Pontypridd, for it was here that twenty-one years ago he decided to abandon the law and devote himself to the work of the ministry, and very many availed themselves of the opportunity of hearing him. He made an urgent appeal to the young people to abandon the narrow groove of the letter and come out to the broad sphere of the spirit. We understand that the Rev. R. J. Jones, M.A., will shortly translate the discourse into Welsh.

Sale.—A meeting was held at the Old Chapel on Wednesday, the 21st, to bid farewell to the Rev. C. M. Wright and Mrs. Wright on their removal to Mansfield. There was a good gathering of members and friends, including ministers of neighbouring Congregational and Primitive Methodist Churches. On behalf of the Congregation the chairman of the church presented Mr. Wright with a cheque, also an address of appreciation and good wishes, the concluding paragraph of which ran as follows:—“ During your stay with us you have inspired and strengthened us, and Sunday by Sunday given us of your best thought and by your ministration prepared us to face life's daily duties and common tasks in a braver and brighter spirit. Your intense religious faith and your capacity for taking infinite pains to make our services a real and abiding influence in raising us from our dead selves to higher things, have endeared you to us, and you may be assured that your influence has been more far-reaching than even you perhaps realise. As a man, as a friend, and as a Christian Minister, you will long live in the memories of those to whom your sojourn in their midst has been one of the cherished things of life.” The Rev. J. Cyril Flower, B.A., commences his ministry at Sale on June 15.

Shepton Mallet.—An appeal has been sent to us for contributions of books for the library of the Unitarian Church and Sunday school at Shepton Mallet. For generations past something of a library has been in existence there, but it has diminished in the course of time, and efforts are being made to replenish it from various sources in view of the real need that good books should be available for children and young people in connection with the church. There is no public free library in Shepton Mallet and wages are very low. Doubtless many friends in various parts of the country have volumes of fiction, biography, theology, &c., which they could spare for this useful purpose, and if they will send such offerings to the minister, the Rev. Henry Cross, Broseley Villa, Shepton Mallet, Somerset, or to the secretary, Mr. Allen, The Gables, Shepton Mallet, their generosity will be greatly appreciated.

South Cheshire and District Association.—The annual meeting of the South Cheshire and District Association of Sunday Schools and Congregations was held in the Cross-street Church at Congleton on Wednesday, the 21st inst. There was a good gathering of members, each congregation being well represented. The chair was taken by the President, Miss Edith Gittins, LL.A., who gave a hearty welcome to the visitors. In the course of the presidential address Miss Gittins said she considered that the past year had been full of good work. There had, of course, been many difficulties to face, chief amongst them being the shortage of teachers, a very serious problem that isolated country Sunday schools have all more or less to contend with. She thought that in the course of time the religious education of children would be almost entirely left to Sunday schools, and counselled teachers to make more use of the various books published by good authorities as an aid to more efficient teaching. The Rev. W. A. Weatherall, in consequence of his removal from Nantwich to Cork, regretfully tendered his resignation as hon. secretary. His loss will be keenly felt by

the Association, for his term of office has been characterised by untiring energy and unfailing devotion to the duties assigned to him, and the members are signifying their appreciation by making him a presentation. The annual reports and financial statement were received and adopted, and the following officers elected for the ensuing year:—President, the Rev. D. Jenkin Evans (Chester); treasurer, Mr. D. W. Ross, M.A. (Nantwich); secretary, Mr. Geo. Smith (Shrewsbury). At the afternoon conference the Rev. W. A. Weatherall gave an address on “ The Question of Unitarian Unity,” which embodied a rather elaborate scheme for the linking up of the churches. The subject was keenly discussed by Mr. G. Smith, the Rev. W. McMullan, Mr. D. E. Oliver and others. At the evening service the preacher was the Rev. Dr. Mellone, M.A., of the Unitarian Home Missionary College, Manchester, who gave a discourse on the text “ The end is not yet.”

The Unitarian Van Mission.—The eighth season of the Unitarian Van Mission was opened successfully last week with meetings in London, Leeds, Birmingham, and Swansea. The nights in each centre were cold, and in Wales one meeting had to be abandoned because of rain, but generally the conditions were favourable, and a thousand persons turned out each night for the meetings. In London the Hackney meetings were conducted by the Rev. W. J. Piggott, of Burnley, who was assisted by the Revs. Bertram Lister and J. M. Whiteman, and Messrs. W. T. Collyer and A. S. Noel, who delivered the addresses on Saturday and Sunday evenings. Musical help was rendered by members of the choir, and the mission is particularly indebted to Mr. C. F. Hammond who in many ways proved himself an invaluable ally. In Leeds the Rev. George Ward, of Bury St. Edmunds, was missioner, and with him on one or two evenings was the Rev. W. R. Shanks. The Birmingham van was at West Bromwich, on vacant land adjoining the church in Lodge-road, and although this was out of the public eye there were very satisfactory audiences. The Rev. T. J. Jenkins, of Hinckley, was missioner until Saturday, when Mr. Barrett-Ayres took the address. The chairmen were Mr. Byng Kenrick, Mr. Colefitt, and the Rev. George Smith. The Mission here has been splendidly helped by Mr. E. Jackson, treasurer of the church, and Mrs. Jackson, and a long illustrated account of the Mission appeared in the *Free Press* on Saturday last, which spoke highly of the work. In Swansea the Rev. F. Hall was again missioner, at the request of the local friends, the chair being occupied each evening by the Rev. Simon Jones. There were fine audiences on the warmer nights. During the season the vans will be working for eighty weeks, and it is hoped visits will be paid to the following towns which are on the routes provisionally adopted:—June 9, Woodford; June 16, Leytonstone; June 23, Plaistow; July 7, Forest Gate; July 21, Stratford; August 4, Limehouse; August 11, Bermondsey; August 18, Peckham; August 25, Clapham Common; September 1, Battersea; September 8, Harlesden; September 15, Kilburn; September 22, Muswell Hill; September 29, Hornsey. Northern District: June 2, Dewsbury; June 9, Huddersfield; June 16, Mossley; June 23, Stalybridge; June 30, Ashton; July 7, Manchester, six weeks; August 25, Eccles; September 1, Astley; September 8, Leigh; September 15, Atherton; September 22, Hindley; September 29, Wigan. Midland District: June 2, Netherton; June 9, Gornall Wood; June 16, Coseley; June 23, Willenhall; June 30, Walsall; July 7, Wednesbury; July 14, Nuneaton; July 21, Hinckley; July 28, Leicester; August 11, Anstey; August 18, Coalville; August 25, Loughborough; September 1, Nottingham; September 15, Ilkeston; September 29, Newark.

Wales : June 9, Neath ; June 16, Port Talbot ; June 30, Maesteg ; July 7, Rhondda Valley, six weeks ; August 18, Dowlais ; August 25, Rhymney ; September 1, Tredegar ; September 8, Ebbw Vale ; September 15, Brynmawr ; September 22, Abertillery.

NOTES AND JOTTINGS.

LORD MORLEY ON THE NAMING OF BATTLE-SHIPS.

Referring at the annual dinner of the Royal Literary Fund to the fact that France had given to three of her battleships the names of *Voltaire*, *Condorcet*, and *Michelet*, Lord Morley said, if the First Lord of the Admiralty tried to glorify men of letters like that in our country the selection would be most invidious. The only name he could really think of was Carlyle. It would be a splendid name for a Dreadnought. By a great and extraordinary piece of magnanimity the Prime Minister of the day offered to make Carlyle a Grand Cross of the Bath in a very admirable and interesting letter, to which Carlyle replied in a perfectly worthy way. But Carlyle in private said—he was then very old—“ What should I do with a G.C.B.? They would say Grand Cap and Bells.” So he was afraid Carlyle would not have appreciated the honour that he would give him.

WOMEN AND CITY GUILDS.

The last Calendar of the “ City’s Letter Books,” edited by Dr. R. R. Sharpe, the retiring Records Clerk of the City, gives the information that women were formerly admissible into every trade or craft guild. There was nothing to prevent a single woman being bound apprentice in the City until 1407, when a statute was passed forbidding parents to put out a son or daughter as apprentice unless they (the parents) had 20s. a year in land or rent. In 1429 this statute, having become abortive, was repealed. Widows of freemen were admitted to their husbands’ guild and allowed to carry on their husbands’ craft. Women were enrolled in guilds where one would least expect to find them, such as the Armourers, the Founders, and the Barber-Surgeons. Many, and probably the majority, of the Livery Companies had their origin in a religious and social fraternity, comprising both brethren and “ sistern.” But women belonged to guilds at a far earlier date than this, and in countries remote from our own, according to Professor Flinders Petrie, who has lately come across the remains of a lady of the first century in Egypt which suggest the existence of trade unions in ancient Memphis. Upon the label of a mummy he has deciphered words which indicate that Isakarnthona, the wife of one Apolonius, was a member of the “ Guild of Cake-sellers ” in that city.

THE FUTURE OF THE MAORI.

A very interesting account appeared in the Empire Day edition of the *Times* of the Maoris of New Zealand, who, although

they have diminished considerably since the first coming of the white man to their country, still number about forty thousand of the population. That their ruin as a race has been due to contact with European civilisation is regrettably admitted by Archdeacon Walsh, quoted in this article, who states that “ from the moment the Pakeha found a footing in the country, by an inevitable chain of causation the thousands have dwindled into hundreds and the hundreds to tens, until the dying remnant, of lowered physique and declining birth-rate, are the sole representatives of perhaps the finest aboriginal people the world has ever produced.” “ Probably the rum barrel,” the writer of the article significantly says, “ stands as the most potent factor in the disintegration of the Maori race.”

* * *

On the other hand, Sir John Gorst, who has had every opportunity of knowing these people, both in past and present times, writes very favourably of their condition after revisiting New Zealand recently. They offer, he thinks, a great opportunity to the Government, for “ there are places where less civilised races have been reduced to a kind of servitude, but there is no country in the world where an uncivilised race is treated on equal terms and where more justice and more consideration is shown to them.” One writer says that the future of the native race depends on the women, and that just as the Saxon women at the Conquest managed to save their country and their identity as a people, so will the Maori women save their people if steps are taken to train them in all those aspects of modern domestic and social science of which they are ignorant, and in which progress is essential.

HOW TO BRING RELIGION TO THE MASSES.

The Christian Evidence Society has been organising lectures in the London parks and open spaces for some years with a view, not to exhorting people to be religious, but to putting the evidence of religious truths before those who are willing to hear in a manner satisfying to the intellectual conscience. They realise, however, that although they are doing valuable work in undermining popular attacks upon religion, and causing tens of thousands to come to the conclusion that after all they have been wrong in thinking that the balance of evidence was against Christianity, the transition from atheism to regular church membership is too great to be affected immediately. There ought to be a connecting link between the work of the Society and that carried on in the churches. The Rev. C. S. Drawbridge, writing on the subject, is of opinion that something in the nature of a Pleasant Sunday afternoon platform is necessary in all the parks, also that there is urgent need for a platform from which suitable addresses should be given appealing to the moral side of the masses, which is much more responsive than the specifically spiritual side. Those who do not attend any place of worship have very little appeal made to their moral instincts, and yet such an appeal is almost invariably appreciated.

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SOME OF THE Contents of No. 3 (May).

Rev. DR. K. C. ANDERSON.

Is Christianity Aryan or Semitic?

Prof. HERBERT T. WALLACE, B.D., Ph.D.

Who Wrote Isaiah, and Why?

Prof. E. F. SCOTT, D.D.

Methods and Achievements of Higher Criticism.

Rev. DR. J. RENDEL HARRIS, LL.D.

Controversy over the Place and Time of the Birth of Christ.

Prof. WALTER F. ADENEY, M.A., D.D.

The Unitarian Position.

Prof. J. G. TASKER, D.D.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 1.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. G. LANSDOWNE.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT, M.A.
Finchley, Granville-road, Ballards-lane, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. E. R. FYSON.
Forest Gate, Upton-lane, 11, Mr. R. W. SORENSEN; 6.30, Mr. C. A. PIPER.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High-road, 11, Mr. A. J. HEALE (Pioneer Preacher); 7, Rev. ALEX. FARQUHARSON.
Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
Leytonstone, 632, High-road, 6.30.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
Peckham, Avondale-road, 38th Sunday School Anniversary and Flower Services, 11, 3 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
Richmond, Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.; 7, Music and Poetry.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11 and 6.30, Mr. FRED COTTIER.
University Hall, Gordon-square, W.C., 11.15 and 7, Rev. W. WOODING, B.A.
Wandsworth Unitarian Christian Church, East Hill, 11, Rev. Dr. G. C. CRESSEY; 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. F. H. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. W. H. DRUMMOND.

BRIGHTON, Free Christian Church, New-road 11 and 7, Rev. PRIESTLEY PRIME.

BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET

CAMBRIDGE, Assembly Hall, Downing-street, 10.30, Rev. E. W. LUMMIS, M.A.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.

{ DEAN ROW, 10.45 and { STYAL, 6.30, Mr. HARMON TAYLOR.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.

GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. J. H. SMITH.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30.

HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. G. E STARTUP.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. J. R. RUSSELL.

LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. H. BIGGS, M.A.

MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.

MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.

PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. A. H. DOLPHIN.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.

SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.

TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. H. C. HAWKINS.

WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

DEATHS.

HOLLINS.—On May 16, at 216, Derby-road, Nottingham, Caroline, second daughter of Samuel Hollins, late of Castle-gate, Nottingham, in her 80th year. Connected (through her ancestors) for nearly 200 years with the High Pavement Chapel at Nottingham.

SCHUNCK.—On May 16, at Gledhow Wood, Leeds, Kate, widow of the late Edward Schunk, and only daughter of the late Darnton Lupton, in her 81st year.

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BY PHILIP H. WILLIAMS, F.C.A.

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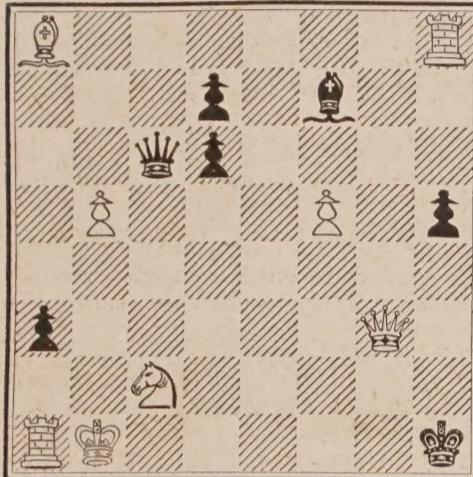
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PROBLEM No. 8.

BY PHILIP H. WILLIAMS.

(Specially composed for THE INQUIRER.)

BLACK. (7 men.)



SOLUTION TO No. 6.

1. B. B8 (*key-move*).

Correct solutions received from W. Coventry, H. L., A. J. Hamblin, T. L. Rix, A. Mielziner, E. Wright, the Rev. B. C. Constable, W. E. Arkell, R. E. Shawcross, H. G., E. Butterworth, B. V., F. S. M., P. Grimshaw, A. Perry, A. H. Ireland, G. Ingledew, Jessie Cox, E. Hammond.

TO CORRESPONDENTS.

THOS. BULMAN.—Thanks for contributions.

T. L. RIX.—In No. 6, if 1. Q. R1, Black plays 1... P x R. There is then no mate. I do not know the problem you send. It is a very old idea, however, and has been exploited many times.

In accordance with a suggestion, I give a few remarks as to points which arise in construction. No. 8 took me two hours to complete. The first men to be placed were the White K, White Q (at Q1), White B, Black K and Q. This was the framework, which was slightly altered and added to during the course of perfecting the scheme. I had to substitute a White R for the Q; the latter had to be used as shown, chiefly for guarding purposes; this is a weakness, as the one mate she inflicts is quite clumsy. For fully half an hour I was under the impression that the Black P at Q2 was not wanted. But, of course, without it 1. B x Q, ch is not defeated by 1... P. Q4, since the Black B is masked. This point I nearly overlooked! It is curious, however, that 1. Kt x P (a powerful move) is defended by this very move P. Q4, when the Black Q is fortunately unpinned. There is a dual when 1... Q. B6 which defies eradication. If a Black P were added at KKt5 to stop it, then 1. R x P, ch would "cook" the problem. Without it, after 1... B x R (must), the discovery by the White K is of no avail. It was a difficult task to secure the Black K in his corner, where, unlike a certain youth in the poem, he has no opportunity for eating Christmas pie! If the R at R8 were at R7, the problem would be "cooked" by R. Kt7.

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